



# Ahimsā

Newsletter of the Charleston Buddhist Fellowship

September 2004 (2548)

## The Buddha's Advice on Renunciation

A rich man once said to the Buddha: "I see you are the Enlightened One, and I would like to open my mind to you and ask your advice. My life is full of work, and, having made a great deal of money, I am surrounded by obligations. I employ many people who depend on me to be successful. However, I enjoy my work and like working hard. But, having heard your followers talk of the joys of living the homeless life and seeing you as one who gave up a kingdom in order to become a homeless wanderer and find the Truth, I wonder if I should do the same. I long to do what is right and to be a blessing to all. Should I give up everything to find the Truth?"

The Buddha replied: "The joys of a life devoted to seeking the Truth are attainable for anyone who follows the path of unselfishness. If you cling to your wealth, it is better to throw it away than let it poison your heart. But, if you do not cling to it but use it wisely, then you will be a blessing to all. It is not wealth and power that enslave men but the clinging to wealth and power.

"My teaching does not require anyone to become homeless or resign the world unless he wants to, but it does require everyone to free himself from the illusion that he is a permanent self and to act with integrity while giving up his craving for pleasure.

"And, whatever people do, whether living in the world or as a recluse, let them put their whole heart into it. Let them be committed and energetic, and, if they have to struggle, let them do so without envy or hatred. Let them not live a life of self but a life of truth, and, in that way, joy will enter their hearts."

## Comments

The message of this passage, taken from the *Majjhima Nikāya*, is that nothing whatsoever should be grasped at or clung to as being "I" or "mine." Grasping and clinging are the causes of suffering (*dukkha*). When there is no grasping and clinging, there is no *dukkha*. This is the heart of Buddhism. This is what is contained in the first two Noble Truths — the Truth of Suffering (*dukkha-sacca*) and of its Origin (*samudaya-sacca*).

Few people are capable of wholehearted commitment, and that is why so few people experience a real transformation through their spiritual practice. It is a matter of giving up our own viewpoints, of letting go of opinions and preconceived ideas, and instead following the Buddha's guidelines. Although this sounds simple, in practice most people find it extremely difficult. Their ingrained viewpoints, based on deductions derived from cultural and social norms, are in the way. ■

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## Activities

The Charleston Buddhist Fellowship:

- Conducts informal seminars on Buddhism.
- Prepares and distributes free educational material.

## Programs

The Charleston Buddhist Fellowship sponsors the following programs:

- Instructions in meditation.
- Dhamma study groups.
- Retreats (at IMC-USA).

There are no fees for any of the activities or programs offered by the organization. Seminars are designed to present basic information about Buddhism to the general public — anyone may attend. However, study groups and meditation instructions are open to members only.

Retreats last ten days and are coordinated through IMC-USA in Westminster, MD (410-346-7889). Fees are set by IMC-USA. Advance registration is required.

One-on-one discussions about one's individual practice or about Buddhism in general are also available upon request. These discussions are accorded confidential treatment. There is no fee for one-on-one discussions. ■

## Dhamma Study Group

An on-going Dhamma study group focusing on the basic teachings of the Buddha is meeting Sunday mornings at 11:00 o'clock at the home of Allan Bomhard. Call (843) 720-8531 for directions to Allan's home. There is no fee to participate in this group. ■

## Theravādin Buddhism

Theravādin Buddhism is the school that comes closest to the original form of Buddhism. The Theravādin scriptures, composed in the Pali language, come directly from the mouth of the Buddha.

“Theravāda” means “Doctrine of the Elders.” According to tradition, the name is derived from the fact that the doctrine was fixed by 500 Elders of the Holy Order soon after the death of the Buddha.

The Theravādin tradition is the only one of the old schools of Buddhism to have survived among those that are designated “Hīnayāna” by the Mahāyāna. It is sometimes also called “Southern Buddhism” or “Pali Buddhism.”

The teachings of the Theravādin school consist essentially of the Four Noble Truths, the Noble Eightfold Path, the doctrine of Conditioned Arising, and the doctrine of No Self or No Soul.

The emphasis in the Theravādin tradition is on the liberation of the individual, which takes place through one's own efforts (in meditation) and through observation of the rules of moral discipline.

Theravādin Buddhism is the dominant religion in the countries of Southeast Asia — Śri Lanka (Ceylon), Thailand, Myanmar (Burma), Laos, and Cambodia.

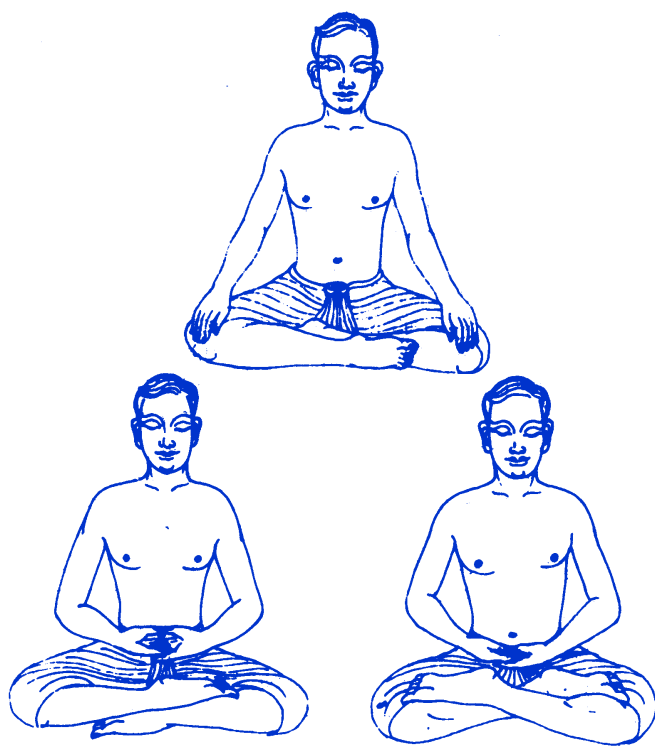
The Buddha's Teachings are the greatest heritage mankind has received from the past. The Buddha's message of nonviolence and peace, of love and compassion, of tolerance and understanding, of truth and wisdom, of respect and regard for all life, of freedom from selfishness, hatred, and violence, delivered over two thousand five hundred years ago, stands good for today and will stand forever as the Truth. It is an eternal message. ■

## Notes on Daily Practice

*(continued from the last issue of this newsletter)*

### Meditation (*Bhāvanā*)

When the last reflection has been finished, one should change from kneeling to sitting in a cross-legged posture, whichever one is most suitable. Those who find it difficult to get their knees anywhere near the floor may find it useful to sit in one of the ways illustrated below, with a small hard cushion (or folded blanket), 3—6 inches thick, under the buttocks. One should also sit on a reasonably soft surface, and a square or folded rug or a soft carpet, etc. underneath one



will make for greater comfort of the knees.

When seated ready to meditate, one's body should be upright, and yet relaxed. Carefully notice any physical strain and try to correct it. Also, one must ensure that the body is balanced and comfortable before meditating — this can be

done by moving the body around when getting seated — for, once actual meditation has started, the body should not be moved. Clothes should be loose-fitting and not constricting in any way. Of all the sitting positions, the lotus posture is the best and firmest. But, not so many people are able to get their legs into this position without a good deal of practice. So, the half-lotus position may be tried, since it also makes the body firm. Other people may find the lion position better, or, when none of these can be done, one should just sit in an ordinary cross-legged position — but the back must be straight. If it is difficult to keep the back straight (and drowsiness and sleep are the results of sitting hunched up), then place a small cushion in the small of the back and sit against a wall. This will help to straighten the back, while it gives support to anyone who has a weak back. When all of these sitting positions are impossible, a chair without arms may be used, although it is difficult to feel really firm on a chair.

When the legs are stiff, it will be useful to try loosening the three joints of ankle, knee, and thigh with these exercises before sitting down to meditate: While standing, raise one leg, keeping it straight and keeping the other foot on the floor. Support the body by holding on to something firm with the hand on the opposite side of the body. Revolve the foot from the ankle in the widest possible circle, while keeping the rest of the leg still. Turn the foot a number of times both clockwise and counterclockwise. Then raise the top part of the leg until it is parallel with the ground, and swing the lower leg in as wide a circle as possible from the knee. Do not move the upper leg. Reverse the direction of the swing, and repeat several times. Then straighten the leg and swing it, keeping it straight from the thigh in the largest possible circle in both directions. Then repeat these exercises for the other leg. The whole procedure may be done two or three times a day, but do not overdo it to begin with — the result may be a lot of aching joints. After a month or two, the joints will have become more flexible,

and the leg muscles more relaxed. It should then be quite easy to adopt one of the cross-legged positions for a long period of time.

Having seated oneself, having quieted the body, and having resolved not to move the body while meditating, what about the mind? At first, most people find that the mind moves much too fast for mindfulness to catch. Usually, what is called “mind” means the *never-ending present* consisting of:

1. Eye consciousness
2. Ear consciousness
3. Nose consciousness
4. Tongue consciousness
5. Body (touch) consciousness

So a “mind” may be concerned with any one of the five sense consciousnesses, or it may be mind consciousness, having as its object something from the past, present, or future. Then again, it can be the Dhamma element consisting of the three types of mental states — wholesome, unwholesome, or neutral. It will not be the mind element that is the passive state of the mind operating in deep sleep. Now, a mind, or rather, a succession of “minds,” which is concerned with such highly differentiated data, cannot become very concentrated. Even when “minds” are not concerned with outer sensory stimulation and only with inward reflection, they will still be discursive with words, concepts, pictures, feelings, etc. In the state of meditation, we try to cut out even these inward disturbances by fixing the mind upon one subject that is not discursive. This will lead our “minds” to bring only wholesome states (*kusaladhamma*) that tend towards concentration and peacefulness. The mental stream of “minds” concerned with many unwholesome states (*akusaladhamma* — often fed by sense stimulation), defiled by being rooted in greed (*lobha*), aversion (*dosa*), and delusion (*moha*), are unconcentrated. Defilements lead to mental

troubles, among them distraction, dullness, boredom, drowsiness, lust, aversion, and attachment. But the absence of the defilements means the growth of strong wholesome states and, hence, of increased clarity and concentration.

So when one has sat down already and made one’s body comfortable, then one should reflect a little: “This is not the time to think about past or future. Even thoughts about the present must be put aside now. This is the time to quiet and concentrate the mind and to follow the Way of the Buddha to make the mind firm and unshakable. Now I shall only observe my meditation subject. Mindfully I breathe in; mindfully I breathe out.”

Two subjects in particular are suitable for a Buddhist who has no direct contact with a meditation teacher. One is mindfulness of breathing (*ānāpānasati*), the other the development of loving-kindness (*mettā*). There are many other subjects, but these two are the most widely used and can usually be employed (given due care) without the guidance of a meditation teacher. Here, each one will be treated briefly inasmuch as there are books available in which they are dealt with in greater detail.

Mindfulness of breathing was, by tradition, the subject used by the ascetic Gotama in His efforts to attain Enlightenment. It is most suitable for promoting calm and concentrated states and so for quelling the distracted mind. It is taught in a number of different ways, but, in all of them, the meditator must first find one point in the breathing process where the breath can be watched. Concentration upon the breath entering and leaving the nostrils or upon the upper lip is good for encouraging clear and concentrated mental states, except for people who experience some tension in the head or for those who find this subject too subtle. For both these types of persons, or for people when affected in these ways, concentrating instead on the rising and falling of the diaphragm may be beneficial. When one has sat down and begun meditation, it is advisable not

to change one's subject (except in the case of fear or some other strong defilement — see below), but from time to time as the quality of meditation practice changes, for better or worse according to circumstances, the point of concentration or the subject of concentration may be changed as it becomes necessary.

One should view the meditation subject as a medicine to cure the diseases of the mind (distraction, drowsiness, and so on), and as the symptoms of those diseases change, so the subject of one's meditation can be changed. For instance, a person practicing with mindfulness of breathing may find that he is being disturbed by angry thoughts: it may become necessary then, for the control of such thoughts, to switch to the meditation on loving-kindness (*mettā*). However, before changing the subject of meditation, it is very helpful to get the advice of someone who is well-established in meditation practice.

Having fixed upon one point for watching the breath, keep the mind there. You can judge for yourself how successful you are by what happens after this. If the mind is continuously just fixed on breathing in and breathing out with no other sense objects, then one is doing well, for meditation is fine and calm. If you perceive other sense objects, for instance, loud or soft noises from outside, but your mind is not shaken from the concentration on breathing in and breathing out, merely having awareness of them, which returns immediately to the breathing when they cease, without discursive thoughts, then concentration is good. If the mind is mostly fixed on breathing in and breathing out but also strays to body consciousness elsewhere round the body but still without discursive thoughts, then concentration is not so bad. But, if while breathing in and breathing out, one's mind is frequently disturbed by other mental states consisting of ideas, pictures, etc., then there is still a lot of work to do. Even if one's meditation is up to the first standard, there is no need for

complacency, since there is plenty more to do. The more advanced aspects of meditation do require guidance, and one should make every effort to get in contact with a reliable source of teaching.

The time that one gives to meditation must depend upon the individual, although less than 15—20 minutes is of little benefit unless one is well concentrated. Also, it is a good discipline to resolve to practice every day and at the same time every day (in so far as outside circumstances like work allow). One should not practice on some days but not on others. This shows a wavering mind and cannot accomplish much. And, when one has determined to meditate every day, one should resolve to practice for the same length of time each day, not one day twenty minutes and the next only five minutes. If one's practice is not regular, then this shows weakness of the mind, and such a mind is good at suggesting things like "today it is too hot," "today I am too tired," and a thousand and one other excuses. The best time for meditation is early morning, when everything is quiet and while the mind and body are rested. If one meditates once a day, then this is the best time to do it. Some people like to meditate twice a day and do some practice in the evening also. However, personal experience will soon make it clear that, while hunger is not conducive to meditation, neither is a full stomach. Tiredness may also be a limiting factor in the evening.

The development of loving-kindness (*mettā*) is another very valuable practice. It aims at the dissolution of angry, aversive states of mind and the increase of that kind of love that is cool, capable of extension to all, and non-possessive. A word is necessary here about love. In English, we have only one word that has to describe a wide range of emotions, whereas in Pali, there are several words describing three levels of love.

The lowest level of love we share with the animals: lust, which is based on powerful desires for pleasant feelings and which is completely



selfish. This kind of love does not consider others at all and cares only for self-gratification. In Pali, the name is *kāma* (a word that has the wider meaning also of the objective stimulants of the sense and the defiled sensual stimulation in the heart). When there is no *kāma*, deliberate sexual intercourse is impossible (as for Arahants). *Kāma* causes sex to appear attractive and is strengthened when the senses are not guarded. Hence, the Buddha's injunction for Bhikkhus to restrain their senses. Lay meditators will also need to restrain their senses to some extent (for instance, limiting the amount of television they watch and avoiding other distracting amusements), and this will help to limit the arising of *kāma*, making for greater peace of heart. Second is *sneha*, the viscous attachment that holds families together. This love is not totally selfish but rather regards the attachment as a bargain out of which oneself and others get something. For example, the husband gets home cooking, while the wife obtains a secure environment in which to raise a family. The terms of this bargain, of course, will differ widely, but *sneha* can only be extended to the few people who are involved in this bargain. By contrast, *mettā*, or loving-kindness, is a love lacking both lust and viscous attachment — it is calm and indifferent to personal benefits. The person who has *mettā* is concerned with the happiness of others before he thinks of himself. No human relationship can last long and be of great benefit if it is not founded on *mettā*, for only such love can be extended to other beings generally and without limitation to some group. Usually, our relationships with other people are made up of *kāma* sometimes, *sneha* frequently, with a sprinkling of *mettā* now and again. From the point of view of meditation practice, *kāma* hinders it, while *mettā* helps it.

We must first practice *mettā* towards ourselves. That is to say, we cannot love others unless we have first established love in our own heart. To try spreading *mettā* to others before

strengthening it in ourselves is like a poor man who proposes giving out money for the benefit of others — since he has none, what can he possibly give to others? To have *mettā* for ourselves means an absence of conflict within ourselves and to be at peace with ourselves. It means accepting ourselves as we are unconditionally, regardless of what others think or say about us or do to us. It also means that we remain calm and detached in the face of gain (*lābha*) and loss (*alābha*), fame (*yasa*) and infamy (*ayasa*), praise (*paramāsa*) and blame (*nindā*), and happiness (*sukha*) and pain (*dukkha*). So, the first thing we do in sitting meditation is to repeat over and over again: “May I be at peace.” When the mind becomes calm and we can feel the brightness of *mettā* around our heart, then it is possible to start practicing *mettā* towards other people. Having cultivated *mettā* in our own heart, we next picture any person whom we respect deeply or who is near and dear to us and constantly wish for that person: “May he (or she) be happy.” Having developed the same or greater *mettā* towards that person, we then go on to extend *mettā* towards a person with whom we are just friendly and, after that, to a person towards whom we have neutral feelings. Only then may we consider a person whom we dislike or even who is hated. In each case, the emotional tone accompanying the mental picture of the person should be the same, and only when it has reached the same level should we move on to the next person to be considered. It is useless to begin with those whom we dislike since such practice would merely result in the extension of what is already there, namely, aversion, rather than the development of something new, that is, *mettā*. In this meditation, thoughts of loving-kindness must be backed up by the emotional feeling associated with loving-kindness if they are to be really effective in ridding oneself of aversion.

The power of *mettā* is used to break down the “walls” that we erect around ourselves — the walls of aversion and dislike — so that *mettā*,

properly practiced, becomes, through deep meditation, not only widespread but also infinite in extent. One to whom each person and each living being are equally dear, who wishes happiness for all sentient beings, visible and invisible in every direction and every state of existence, whose heart is “endued with loving-kindness, abundant, exalted, measureless, free from enmity and free from affliction” has truly succeeded with this practice.

But *mettā* fails when it falls into either of two extremes. The first of these is called “the near enemy,” that is, selfish physical desire of *kāma*. The second is known as “the far enemy” and means the opposite of *mettā* — ill will, anger, aversion, hatred, and so on. So much for the practice of *mettā* as a meditation.

Besides mind, a human being has two other channels of communication — speech and bodily action. Therefore, digressing again from what is done in the shrine-room, one should make efforts to express loving-kindness in these two ways as well. As far as speech is concerned, we must make an effort to cut out false speech, vulgar speech, sarcasm, gossip, idle chatter, words spoken in anger, and so on, while trying to cultivate speech that is gentle, kind, and helpful. And, since speech has to be backed up by bodily action to be convincing, one’s body should express loving-kindness as well. The body should be used to perform acts of helpfulness, generosity, and service. If one makes efforts like this with one’s speech and body, they will facilitate one’s meditation on *mettā*, while, in turn, ensuring that one’s good actions are not just an empty façade.

The subject of meditation is vast, inasmuch as the mind with which it deals is intricate, and there are many different methods suited to different minds with their defilements. In this brief discussion, only two methods have been mentioned, and their practice has only been outlined. Both methods deal with developing mental tranquility (*samatha*). The development of

mental tranquility is necessary before going on to the development of insight (*vipassanā*), in which impermanence (*anicca*), unsatisfactoriness (*dukkha*), and non-self (*anattā*) are investigated, since the mind must be strong and undistracted for insight to penetrate towards enlightenment. The development of insight, like the deeper ranges of the development of mental tranquility, cannot be dealt with here in detail, and no book, however extensive, can replace the advice of a meditation master.

It is possible that, if the mind becomes deeply concentrated and states quite new to the meditator are suddenly experienced, fear may arise. Fear can also be troublesome if an object of mind comes up — a mental image — that appears threatening, or hostile, to the meditator. If such fear should arise, then the meditator should leave that object and turn to the Recollection of the Three Jewels, mentally repeating:

*Iti’pi so bhagavā araham sammā-  
sambuddho vijjā-carāṇa-sampanno sugato  
lokaṇidū anuttaro purisadamma-sārathī  
satthā deva manussāmaṃ buddho  
bhagavā’ti.*

“Such, indeed, is the Exalted One: worthy, perfectly enlightened, endowed with knowledge and conduct, supremely good, Knower of the world, incomparable Master of persons to be tamed, Teacher of gods and men, enlightened and exalted.”

If the fear is banished by the first Recollection, then one’s meditation can be resumed, otherwise one should go on to recite:

*Svākkhāto bhagavatā dhammo sandiṭṭhiko  
akāliko ehipassiko opānāyiko paccattam  
veditabbo viññūhī’ti.*

“Well expounded is the Dhamma of the

Exalted One, to be seen here and now, immediately effective, inviting one to come and see, leading inwards, to be realized by the wise, each for himself.”

*Supaṭipanno bhagavato sāvakasaṅgho;  
ujupaṭipanno bhagavato sāvaka-saṅgho;  
ñāyapaṭipanno bhagavato sāvakasaṅgho;  
sāmīcipaṭipanno bhagavato  
sāvakasaṅgho; yadidaṃ cattāri  
purisayugāni aṭṭha purisa-puggalā esa  
bhagavato sāvakasaṅgho; āhuneyyo  
pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo  
anuttaraṃ puññakkhettaṃ lokassā’ti.*

“The Order of the Exalted One’s disciples who have practiced well; the Order of the Exalted One’s disciples who have practiced rightly; the Order of the Exalted One’s disciples who have practiced correctly; the Order of the Exalted One’s disciples who have practiced properly — the four pairs of persons, the eight types of persons —; *that* is the Order of the Exalted One’s disciples, worthy of offerings and hospitality, worthy of gifts and respect, incomparable field of merit for the world.”

These should be recited until all fear is dispelled in the mind. This fear will definitely be dispelled just as the Buddha said in the Dhajagga Sutta (The Discourse on the Foremost Banner), because one is recollecting the qualities of the Buddha, Dhamma, and Sangha, which are “free from greed, free from aversion, and free from delusion” and are, therefore, free from fear. This is where strong and sure Refuge in the Three Jewels is shown to be valuable, for if strong confidence in them is present, fear has no chance. But the mind in which there are many doubts is easily shaken, and fear can get a hold there. Well-balanced Dhamma practice should dispel the causes giving rise to fears, but if these persist, it may be necessary to ask someone experienced in

meditation how they should be treated.

At the conclusion of meditation, one should gently bring the mind back to its usual state of engagement with the senses. During this time, the limbs should not be moved quickly but gently rubbed if they are stiff or have gone to sleep. When one is quite ready, then it is time to chant the *Anumodanā*.

### Dedication (*Anumodanā*)

*Anumodanā* is one of those words that is very difficult to translate into English. It means, literally, “rejoicing with or after” but implies “asking beings to rejoice in the good *kamma* that one has made and so benefit themselves.” It is often translated as “blessing,” but this gives the wrong picture since one is inviting other beings to rejoice at what one has done — one is not invoking some blessing of another power upon them.

The person who is inviting others to rejoice does not actually “share his merits,” although this expression is often used. How can merits (a poor translation of *puñña*, which means all kinds of actions that cleanse and purify the mind of the doer) indeed be shared? Inasmuch as *puñña* is good *kamma*, one should remember: “I am the owner of my *kamma*, the inheritor of my *kamma*. Whether I create good or bad *kamma*, I shall be the inheritor of that *kamma*” — thus, it is obvious that it cannot be “shared” with others. Good *kamma*, or *puñña*, is not like a cake that can be cut up into pieces and handed out to others. One is not “sharing” but dedicating one’s wholesome actions to other beings (either to particular beings who are suffering, such as parents, friends, relatives, etc. or generally to all beings: “infinite, immeasurable, etc.”). And these beings to whom one dedicates *kamma* may be either living this life or else reborn in other states. In dedicating it to them, one asks them to rejoice (“By rejoicing in this cause — this gift of *puñña* given by me...”), and when they do so, they also create good *kamma*, which is the



direct cause of their own happiness (“a happy life free from hatred...and their good wishes all succeed”). The “Secure Path” mentioned in the verses below is the attainment of Stream-Entry, when a person has seen *Nibbāna* for the first time, known the Truth of Dhamma for himself, and is no longer liable to fall into low, subhuman births.

These verses are part of a longer Pali composition by King Mongkut (Rama IV) of Thailand, possibly written while he was still a prince and Bhikkhu holding the position of Abbot of Wat Bovoranives in Bangkok.

*Puññassidāni katassa  
Yānaññāni katāni me  
Tesañca bhāgino hontu  
Sattānantapamāṇakā.  
Mayā dinnāna puññānaṃ  
Anumodanahetunā  
Sabbe sattā sadā hontu*

*Averā sukhajivīno  
Khemappadañca pappontu  
Tesāsā sijjhataṃ subhā.*

“May the *puñña* made by me, now or at some other time, be shared among all beings here — infinite, immeasurable. By rejoicing in this cause — this gift of *puñña* given by me —, may all beings forever live a happy life free from hatred, may they find the Secure Path, and may their good wishes all succeed!”

Having finished this recitation, one should stay quiet with a heart full of loving-kindness for all beings for short while. Then, to conclude the service, one may again perform the five-limb prostration three times. ■

Condensed from *Lay Buddhist Practice*  
by Bhikkhu Khantipalo

## Twin Verses (from the *Dhammapada*)

1. Mind is the starting point in shaping who we are — as we think, so we become. If one speaks or acts with evil intentions, suffering will follow, just as the wheels of a cart follow the oxen that pull it along.
2. Mind is the starting point in shaping who we are — as we think, so we become. If one speaks or acts with pure intentions, happiness will follow, like a shadow that never leaves one’s side.
3. “He abused me, he beat me, he defeated me, he robbed me” — those who dwell on such thoughts will never become free from hatred.
4. “He abused me, he beat me, he defeated me, he robbed me” — those who do not dwell on such thoughts will truly become free from hatred.
5. Returning hatred with hatred will never bring hatred to an end in this world; only by replacing hatred with love will hatred come to an end. This is an ancient and eternal law.
6. People do not understand that quarrelsome behavior leads only to self-destruction; for those who realize this, quarrels quickly come to an end.
7. Just as a strong wind uproots a weak tree, so, whoever lives strictly for pleasure, who exercises no restraint over the senses, who eats to excess, who is lazy, who is inactive, such a one is easily overpowered by the slightest temptation.

8. Just as the wind cannot blow away a rocky mountain, so, whoever does not live strictly for pleasure, who exercises restraint over the senses, who does not eat to excess, who is full of faith, who disciplines the will, such a one is not overpowered by temptation.
9. Though one may put on the saffron-colored robe, if one has not removed impurities from the mind, if one is lacking in self-discipline and truthfulness, then such a one is not worthy of wearing the saffron-colored robe.
10. Whoever has purified the mind, who is firmly established in moral behavior, who possesses self-discipline and truthfulness, that one is indeed worthy of wearing the saffron-colored robe.
11. Those who imagine trivial things to be important or important things to be trivial are blinded by such wrong views and will never realize what is truly essential to living the Holy Life.
12. Those who have correctly understood what is trivial and what is important are not blinded by wrong views and have realized what is truly essential to living the Holy Life.
13. Just as rain seeps through an ill-thatched roof, so does lust seep through an ill-trained mind.
14. Just as rain cannot seep through a well-thatched roof, so can lust not seep through a well-trained mind.
15. Perceiving the results of past wrong actions, those who have done evil suffer — those who have done evil are afflicted; indeed, they suffer here and now, even after death they suffer — they suffer in both places.
16. Perceiving the results of past wholesome actions, those who have done good deeds rejoice, they rejoice exceedingly; indeed, they rejoice here and now, even after death they rejoice — they rejoice in both places.
17. Those who have done evil suffer here and now, even after death they suffer — the evildoers suffer in both places. Realizing the results of the wrong they have done, the evildoers suffer; and still more suffering awaits them in the next life.
18. Those who have done good are happy here and now, even after death they are happy — those who have done good are happy in both places. Realizing the results of the good they have done, they are happy; and still more happiness awaits them in the next life.
19. Though one may be well-versed in the scriptures and be able to recite them from beginning to end, if one does not put into practice their teachings, then such a heedless one may be likened to a cow-herd who counts someone else's cattle — that one will gain none of the benefits of living the Holy Life.
20. Though one may know little of the scriptures, if one nonetheless puts into practice their teachings, forsaking lust, hatred, and false views, truly knowing, with a disciplined mind, clinging to nothing either in this life or the next, then that one will surely gain the benefits of living the Holy Life. ■

## Purpose of the Charleston Buddhist Fellowship

The Charleston Buddhist Fellowship is an educational organization whose purpose is to preserve and promote the original teachings of the Buddha in the West.

The Charleston Buddhist Fellowship actively encourages an ever-deepening process of commitment among Westerners to live a Buddhist way of life in accordance with the original teachings of the Buddha.

The Charleston Buddhist Fellowship provides free educational material to those who want to learn about Buddhism and about how to put the teachings of the Buddha into practice.

The goals of the Charleston Buddhist Fellowship are:

1. To provide systematic instruction in the Dhamma, based primarily on Pali sources.
2. To promote practice of the Dhamma in daily life.
3. To provide guidance on matters relating to the Dhamma, its study, and its practice.
4. To encourage the study of the Pali language and literature.
5. To maintain close contact with individuals and groups interested in promoting and supporting the foregoing goals. ■

## Behavioral Guidelines Regarding the Dhamma

Countless and lasting benefits are received from Dhamma practice. Certain basic modes of behavior express one's gratitude for these benefits. As one's awareness of the sacred nature of all objects and relationships connected to the Dhamma increases, various rules of behavior are integrated into a natural and unselfconscious way

of being. Until that time, the following observances are offered as reminders.

1. Shoes are taken off before entering a shrine room.
2. The bottoms of the feet are never shown to an altar, a teacher, a text, or any sacred object.
3. Sacred images and texts are always put in high places and never put on the floor. When carrying a text or an object of the Dhamma, it is held up, not hanging down at arm's length. One does not step over sacred texts or other sacred objects or images.
4. One does not blow out candles on the shrine; they are snuffed out or pinched out.
5. Three prostrations may be done before sitting down to meditate or before an interview or a teaching.
6. When approaching a spiritual teacher for any reason, one bows down as low as possible and kneels before him if his chair is low.
7. Whenever you are seated and a spiritual teacher walks into the room or walks past you, stand up out of respect until he has motioned to you to sit down.
8. One should always arrive early for a teaching or an interview.
9. Wear clothes that show respect for the Dhamma. This generally means long pants for men and long skirts or tunics and slacks for women.
10. There should be no drinking of alcohol, smoking, or drugs of any kind in the presence of a spiritual teacher or before an interview, teaching, or meditation. There should be no food or drink in the shrine room.
11. The shrine room is a sacred place and should be used for spiritual practices only. It should not be used to socialize or to hold conversations.
12. Always maintain silence if someone is meditating. ■



CHARLESTON BUDDHIST FELLOWSHIP  
P.O. Box 151 ♦ Charleston, SC 29402

# Charleston Buddhist Fellowship

## Membership

The Charleston Buddhist Fellowship encourages sincere practitioners to become members and to become active in promoting and supporting the activities of the organization.

Members receive mailings and are given priority and discounts at teachings and events. Membership contributions help support the on-going activities of the organization and help cover operating expenses such as producing, printing, and mailing notices of events and special activities, mailbox fees, cost of preparing and producing teaching material, etc.

The membership fee is \$10.00 per person per month, if paid monthly, or \$100.00 per person per year, if paid annually. Checks should be made payable to “Charleston Buddhist Fellowship.”

## Membership Form:

Name: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ ZIP: \_\_\_\_\_

Home phone: \_\_\_\_\_ E-mail: \_\_\_\_\_

Return forms to: Charleston Buddhist Fellowship ♦ P.O. Box 151 ♦ Charleston, SC 29402-0151